

THE
METHODIST MAGAZINE.

FOR AUGUST, 1820.

—●●●—
Divinity.
—

From the English Methodist Magazine.

THE WISE STUDENT, AND CHRISTIAN PREACHER.

A SERMON,

Preached at Broad-Mead, August 28, 1780: being the day of the Annual Meeting of the BRISTOL EDUCATION SOCIETY.

BY JOHN RYLAND, A. M.

1 TIMOTHY IV. 15.—“ *Give thyself wholly to them.*”

(Concluded from page 251.)

III. **WHAT** is included in *being in them*.

It most clearly implies the most happy agreement of our nature and affections, with the beautiful discoveries of divine revelation. Grace, in the heart of a Christian, is a perception of the ideas of God in the Gospel. Grace is a capacity to receive, with a just regard, the displays of the divine perfections in our redemption; this divine grace will issue in delight and fixed attention.

Delight is the result of a union of the will with the glorious objects revealed in the Gospel of Christ. This delightful union of the will and taste with God the Redeemer, is justly styled fruition, or the sweet enjoyment of God: and when the soul of a student of divinity feels Christ to be agreeable and pleasing to his views and taste, it always produces a lively mixture of love and joy; from this excellent state of mind will arise an incessant attention, or a steady fixation of thought on the bright and beautiful objects revealed in the Gospel. A very great man (Sir Isaac Newton) used to say, that all his discoveries were not so much owing to any superior capacity above other men,

but to a steady, unbroken attention, which waited till TRUTH rose up and appeared clear to his mind.

And shall not the infinitely nobler subjects of DIVINITY be as closely attended as were those of PHILOSOPHY by that wonderful man! Are not these great objects to entertain us eternally in heaven; and shall we grow weary of them now? If we nauseate them in our daily studies; if we are now sick of CHRIST'S PERSON, SATISFACTION, RIGHTEOUSNESS, and GRACE, how can we relish heaven? How can we be fit to enter into the presence of the Son of God, to contemplate him with vast esteem, admiration, and unbounded gratitude to eternity!

This theme is infinitely pleasing, but I must beware of prolixity; I will therefore close with an illustration of the subject by some Scripture IMAGES OR SIMILITUDES.

Be in them as a labourer is in his work,—as a husbandman is in his field,—as a shepherd in the fold among his sheep,—as a builder in a house to see the structure regularly carried on,—as a steward in his master's estate,—as a merchant seeking goodly pearls and who delights in commerce,—as an officer in an army,—as a pilot in a ship attending the directions of his compass:—be in them as a physician is in an hospital to inspect the health of his patients, and use the best methods of cure;—as an ambassador is in a court, representing the person of his prince, preserving his honour, and taking the best care of his interests.—Be in them as an angel is in heaven, to adore God, and minister to the heirs of salvation.

IV. Let us consider the advantage and pleasure of being in the things of God.

This will appear as to your present studies,—your work in the pulpit,—your settlement with a people,—your administration of divine ordinances;—in your visits and conversation;—on the bed of death, and your departure into an eternal world.

If your hearts are in the great things of God, the advantage and pleasure of such a state of mind will appear,

1. In your present studies under your tutors, you will have a grateful sense of the goodness of the providence of Christ in placing you here in a recess from worldly cares, and in a state of leisure to contemplate the noblest objects of religion and learning; you will have a warm esteem for your tutors, you will treat them with veneration and love; you will prize the advantages you enjoy; you will wisely mind your proper business which is assigned you; and you will endeavour to perform your exercises with punctuality, beauty, and honour; you will be amiable in your whole behaviour in the family; and by your discreet conduct make every body love you. You will be ardently looking forward to your main work, and be daily making some preparation for it. You will never forget the painters'

motto, *nulla dies sine lineâ*. This is an excellent maxim for a student of divinity; you will be every day laying in a stock of the best ideas to furnish you for your great Master's work. Indeed, my dear friends, I can never enough inculcate this maxim: and I do most earnestly entreat you not to let one day slip through your hands without laying up some new ideas to fit you for the ministry of the Gospel. Frequently say within yourselves, "I scorn the thought of being a poor, raw, ignorant boy in the pulpit; and I am resolved that I never will rashly, and in an unprepared state of mind, ascend the chair of divinity, or throne of state: I tremble at the prospect of it; shrink back with sacred dread, even while I wish to spring forwards when my great Master calls. I feel, I feel a generous ambition to excel for the edifying of the church, 1 Cor. xiv. 12. I feel a strong compassion for immortal souls, and wish to carry a large number to the foot of my Redeemer's throne, to be for ever happy in the bosom of his love."

2. If your whole heart and soul are in your work, you will say within yourself, "I am now to stand in Christ's stead, to entreat souls to be reconciled to God, 2 Cor. v. 20. Now! now! men, devils, angels, and the God of angels, have all their eyes upon me to behold the springs of my actions, and the end of my sermons: I am now in the presence of all hell and heaven! Now what are my aims? Do I love self or Christ best? Who is to be honoured at this hour, Christ or vile self? Is Christ or sordid self to wear the crown to-day?"

I beg you to form a clear idea of a good and a bad sermon. A sermon addressed wholly to the imagination, and not at all to our reason, is not a good sermon. A discourse addressed to our reason, and no one stroke to please the imagination, is not a good sermon. An entire rhapsody addressed to the passions, and not at all to the understanding, is not a good sermon. A dry address to the understanding and judgment, and nothing to strike and move the passions, is not a good sermon. A sermon that soothes the passions, and has nothing pointed to the conscience, is a bad sermon. A discourse without any Scripture proof, well selected and explained, is not a good one: and a sermon consisting of a string of texts of Scripture, dryly picked out of the Concordance, is not a pleasing, nor an instructive useful sermon. A sermon made up of scraps of Latin and Greek, and dry Pagan sentences, is a bad sermon. A sermon that is all law and no Gospel, is a bad sermon: and a discourse that is all Gospel and no law, i. e. of no practical use and tendency, is not a good one.

A good sermon strikes the imagination, instructs the understanding, informs the judgment, persuades the will, convinces the conscience, improves our reason, fixeth truth and facts in the

memory, animates and rouses the passions, and guides them to their proper uses in repentance and sublime devotion; arms the whole soul against sin, strengthens faith, and provokes to love and good works; comforts and animates the heart against the devil, the world, and death; and enriches the soul with Scripture knowledge, by Scriptures wisely and beautifully explained. This is my idea of a good sermon.

The advantage and pleasure of being in the things of God will appear,

3. In your settlement with a people. If your very soul is in your work, you will not say, I scorn a poor village and a poor people. I wish to be a preacher to a polished auditory, and to have a sparkling congregation. No, sirs, this is vain, mad pride; and if you are truly humble, you will not wish to choose for yourself, but you will leave it entirely to the wisdom and will of the Lord Jesus, discovered in the agency of his providence, and the advice of his best friends. Nor will you lightly part from a people if there is any prospect of usefulness. A young minister frisking from one people to another in a rash manner, will always hurt his reputation and usefulness. Do not hastily leave your post, but strive to make it good, and never quit it but with honour; fully convinced that God our Saviour calls you to another post of greater usefulness.

Advantages and pleasures will farther attend your being in the things of God,

4. In the administration of all the divine ordinances. You will consider baptism as a sublime act of worship to the sacred three persons in one God; including adoration of each divine person, invocation, self-consecration, subjection of soul, delight, gratitude and praise, with zeal for the glory of each person in the divine nature. The Lord's supper will be the most delightful ordinance of worship under heaven: here all the doctrines, duties, blessings, and graces of Christianity are united; and your soul will rebound with joy at the prospect of the approaching hour, in which you shall, with your people, consecrate yourselves afresh to Christ. Church meetings for meditation, prayer, praise, and the relation of vital experience, in a wise and prudent manner, will be objects of your greatest attention and delight.

5. In your visits and common conversation. If your heart is in the things of God, you will steer between two foolish extremes: a haughty reserve and a low familiarity. A silly affectation of dignity, or a proud reserve is exceedingly disgusting and contemptible in the eyes of all persons of good sense and true wisdom; men of discernment can easily see the difference between real dignity and a vain affectation of it; they will always esteem the true and despise the counterfeit, as easily as

we can discern the true nobleman in a sorry coat, from a fop or a fribbler, aping nobility.

On the other hand, you will avoid all meanness and groveling in your visits and conversation with your people, or with mankind at large. You will scorn to degrade your divine Master's character by sinking your own. You will behave with such a mixture of wisdom, dignity, and love, as never to suffer one man in the world to despise you. Dr. Watts's humble attempt has some admirable hints for our visits and conversation; and likewise Mr. Henry in his sermon on friendly visits; you can never read them too often. A minister, whilst he copies his Master's example, must be in the best sense a gentleman.

The advantage and pleasure of being in the things of God, will also appear,

6. On the bed of death. Death is the cessation of the motion of the blood, the respiration of the lungs, the sensation of the nerves, and the disunion of soul and body. You must die! you must die! you may die before you have finished your course of studies; or at farthest, before you have preached one year. Therefore set death before your eyes as very near and present to your mind. You must leave this world forever. Your inward qualities of mind must be laid open. Your true character will be declared. Your labours will soon be finished; your state fixed in heaven or hell; your bodies must be all turned into putrefaction and loathsomeness, and be crumbled into dust and ashes; you must shortly go with all your self-active and perceptive powers into a new world, where you will have new sensations and passions, pleasing or painful, to eternity.

Now, if your hearts are in the great things of divine revelation, you will feel strong victorious consolation in your soul, in the agonies of death. You will triumph over the king of terrors, and bid defiance to his dart. This will be your noble and manly language to your surrounding friends; "I am dying! I am dying! perhaps when my heart has beat about sixty strokes more, or my lungs have opened twenty times, I shall have done with men and things, books and studies, learning and sciences, sermons, conversation, temptations, &c. My character is going to be declared by Christ my Master, my Redeemer and Judge: he will fix my state for ever. Now! now I shall be with all the great and good preachers in heaven: I shall never go to the world of bad preachers in the invisible state: I know that a damned preacher of the Gospel is the most horrid character in hell. I adore God; I shall never live with those cursed men who were in this world the plague and scandal of the ministerial office; but I shall rise to eternal dignity amongst the grand assembly of good preachers in heaven! There I shall converse for ever with those best and dearest objects of my delightful attention below."

Address to the Passions.

1. To fear. You are this moment in the hands of Christ : he sustains your being, and determines your existence from moment to moment ; and the question is put sixty times every minute whether you shall live or die, be in time or eternity. A single volition of his will determines your eternal existence for heaven or hell. He is always near you ; he is now within you ; he reads your heart every minute ; he inspects all the motions of your thoughts and passions, and discerns the springs of your conduct to the very bottom of your being ; if he says live, you live ; or die, and you die ! Can you dare to indulge one sin under his bright and burning eye ? O ! sirs, remember that one sin committed, one lust indulged, even if it be not repeated, may stab your honours and labours for life !—Can you, O ! can you dare to commit one sin, or indulge your souls in lukewarmness and indifference in the immediate presence of your Judge and your God !

2. To hope. Hope is the desire and expectation of absent good ; and if you are true believers, and called by Christ to the ministry, what rich ground have you for hope of the richest blessings that he can bestow ! What is that good you hope for as Christian students ? Why you hope to be saved from infinite wrath to come, as you are Christians, and you hope to be useful and worthy ministers of Christ, to advance his glory in the salvation of souls.

Indulge this hope to the utmost every hour of your life. It is not only possible but probable, that you shall attain the two great objects of your wishes ; yes, you have good encouragement to entreat the Lord Jesus, to give you an habitual certainty of your salvation, and a lively confidence, that your preparatory studies shall not be in vain with respect to the sacred office of a Christian preacher.

Christ gives you leave to love him ; he invites you to love him ; he desires you to love him ; he is pleased when you love him ; he delights to see you diligent at your studies out of pure love to your Redeemer. This leads us,

3. To gratitude. All our religion is scarcely any thing but gratitude, says that incomparable and elegant divine Dr. Witsius. Gratitude includes a deep sense of benefits from Christ, a lively benevolence to him, sweet complacency in him, and ardent desire to make the very best returns to him.

Ingratitude is the absence of all these excellent qualities. It is a compound of stupidity and nonsense ; it is a want of every thing that is amiable and generous ; and must be infinitely despised and abhorred by our blessed Redeemer : fly from it as from hell, and hate it as the pit of damnation.

O my young brethren, consider what the Lord Jesus has done for you in creation and providence ever since you were born! Your birth place, your parents, your preservation, your religious advantages, your supplies! What has he done for you in redemption and grace! Has he not bought your souls with his blood! Did he not find you under an eternal obligation to the law in its utmost extent, and you not able to obey one line or letter of it? Did he not find you pressed down with an immense load of debt, and you not able to pay one mite! Did he not find you in the prison of justice and the fetters of your lusts, doomed to die under the curse! The sword of justice at your necks, when he interposed his own! A dreadful cup brimful of wrath in your hands, and he took it from you, and drank off the very dregs into the depth of his precious soul!

In what condition did Christ find you when he called you by his grace? Were you not by nature in darkness, and now are ye light in the Lord! Dead, and now alive! Lost, and now are found! In slavery, now at liberty! Poor, and now made rich! Base, and now made honourable! Never forget your state of nature; and often compare it with your present state of grace, and your future state of glory.

4. To ambition. Ambition is a mixed passion, composed of lively admiration and ardent desire. It is a vivid wonder at an object considered as exceeding great, new, and good, with a violent desire to have a union of soul with that object.

The approbation of Christ, the eternal God, is the proper object of a holy and generous ambition; and this object I wish to throw open, and propose to your souls, as a most mighty motive to be sincere Christians, wise students, and most excellent preachers of the Gospel. Religion arises at first under the agency of the Holy Spirit, from a vast admiration of Christ, and a vehement desire to have an interest in him. Our call to the ministry arises in the same manner: we admire the character of a good preacher; we esteem the office; we desire the work of glorifying Christ in the salvation of precious souls.—These are the first springs which excite a pious sensible man to think of the office; and after he is placed in this honourable station, these glorious motives must keep him awake and zealous to his death. A pure and generous ambition is needful to ferment our best passions, and excite us to generous attempts to please Christ, and gain the approbation of his people.

And, my dear friends, what objects are here to raise the most holy ambition to the noblest tone and exertion! Say frequently to yourselves, "What! has God my Saviour called me as a Christian by his grace, and appointed me to be a preacher of his Gospel, to beseech sinners, in Christ's stead, to be reconciled to God! Is this my great business for life! What, to display

the power and grace of Christ to save to the uttermost! To address precious souls in his name! To propose the brightest truths to the minds of men; to open the richest goodness, to allure their wills to choose Christ; to paint his beauty and fullness, to gain over and fix their best affections; to shew his all-sufficiency to supply all possible wants, and thus raise a poor distressed sinner's hope! To display the boundless grandeur of Christ, to excite our utmost veneration! and paint his perfect beauty and loveliness to attract the most unbounded esteem and delight! To revive withering churches; to refresh drooping Christians; to oppose the power of sin; to weaken the empire of the god of this world; to advance the power of godliness; to spread generous religion amongst Protestant Dissenters; to animate slothful preachers! to condemn and shame bad ministers of religion; to emulate the best of our brethren of the Established Church of England; and to imitate the worthiest fathers amongst ourselves!" O! Sirs, do not your hearts rebound at the thought? And do you not think it a greater honour to be a wise preacher, than to be an angel in heaven? Yea, you are angels by office; be angels in your temper, passions, and activity for God.

Are you angels? Make good your name and character! What a shame is it to be a foolish or a wicked angel! an ignorant angel! an unholy angel! a lazy angel! an angel that is disgusted at the glory of Christ? an angel that hates to gaze on his beauty! an angel that degrades Jesus Christ! an angel that hates to adore Christ! an angel that despises the sufferings of Christ! an angel that denies his perfect satisfaction! an angel that scorns his righteousness! an angel that hates his godhead! an angel that robs him of his eternal divinity! an angel that is resolved to thrust him from his throne, and degrade him down to a mere man! What sort of an angel is that? Is he a celestial or an infernal angel?

5. **TO JUSTICE, INTEREST, COMPASSION, PLEASURE, and HONOUR.** **JUSTICE** is an ardent regard to the rights of Christ, with a deliberate will and purpose to preserve those rights inviolate to eternity. Christ has a right to our hearts, our lives, our abilities; and it is the greatest and worst injustice to defraud him of his rights, and employ our powers for our own honour, or expend our talents for our own use.

Interest is the deep concern and profit of man. Interest governs all the world: O! Sirs, let it govern you to the utmost in your present studies, and in your future labours: mind your interest: never forget your deepest, dearest interest. Let interest gain all your attention, and influence your whole heart. Ever remember that your very highest interest is to glorify Christ to the utmost of your genius and power. It is your no-

blest interest to live upon Christ, as your principle, to live like him as your pattern, and to live to him as your end, through an eternal duration.

COMPASSION for SOULS. Millions of souls, precious and immortal souls all around you, are in a perishing condition! Souls are in a state of sin, misery, ignorance, atheism, pride, enmity, unbelief, apostacy from God, sensuality and lust! blind, dark, dead, full of the plague, and mad against God, every moment liable to drop into eternal fire! Have you no compassion for souls? Hath not God felt compassion for your souls? Have not his bowels melted over you, when he saw you on the brink of damnation, and foresaw the consequences, the eternal consequences of your going on in sin; when your giddy thoughtless soul foresaw them not? O! have pity on souls, because God has eternal pity and compassion for you!

PLEASURE. Pleasure is a state of ease in all the powers, and passions, and thoughts of the soul. Pleasure is a consciousness of something agreeable to our faculties and taste, it is a delightful sensation of beauty and good.

And what objects have you to yield you ten thousand pleasures whilst you are students, and when you commence preachers of the Gospel! A good minister's path is strewed with roses of pleasure, quite down to his death-bed and up to heaven! You have the pleasures of pure sensation, science and taste: you have the pleasures of contemplation and devotion; the pleasures of honour and distinction in the church of God; the pleasures of doing good every moment; the pleasures of receiving good every instant of your lives.

"I live in pleasure while I live to thee."

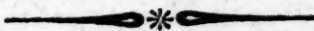
O! the pleasures of studying the Scriptures, of displaying their true sense! The pleasures of prayer! and the pleasures of saving souls to eternity!

HONOUR is a generous scorn of doing wrong, and a determination of the will to do every thing worthy of our Master, and of our office and character in life. Our close union of soul with Christ, should produce and cherish a high sense of honour, and excite us to the exercise of every excellent quality of the heart; we should implore the daily influences of the Holy Spirit, to keep up a generous dignity in our souls; this will teach us to avoid every thing mean and sordid in our life and conduct before mankind: O! Sirs, the deepest humility and the nicest sense of honour may live and flourish in the same heart!

6. To GLORY and SHAME. **GLORY** is a mixed passion, composed of vehement self-love and unbounded joy in an immense good. It arises from an assured interest in that good, and a self-approbation on account of that interest which we have in it.

SHAME is a mixed passion, composed of self-love, sorrow at a great loss, and self-contempt, on account of that loss of a vast good, by our own folly. Violent self-love aggravates the sorrow, and increases the contempt of ourselves, because we are the blameable authors of our loss; and whatever good is lost by our own fault, it must give us the utmost twinges of self-contempt and disapprobation.

Now, Sirs, which do you choose for your portion in future life, and to all eternity: glory in Christ as your supreme good; or shame and self-contempt at the loss of that good? Do you choose the shame of being a lazy, ignorant sluggard while at this seminary, and then to come out into our churches to be despised, slighted, neglected, and forsaken, by every wise Christian in England, and the object of contempt to every excellent minister of the Gospel, who shall have the pain to be plagued with your company, and will rejoice to see you turn your back to depart out of their house, and ease them of your worthless conversation? Or do you choose the glory of being a wise student, a lively preacher of Christ all the days of your life; and at last of receiving from the lips of your gracious Master, that joyful sentence, *Well done, good and faithful servant! enter thou into the joy of thy Lord!*



Biography.



A SHORT ACCOUNT OF THE LIFE AND DEATH OF DR. LOUDON, OF
TROY, NEW-YORK.

(Concluded from page 255.)

If a man abide not in me, says Christ, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned. Did any one ever see a branch of a vine that was never united to the vine, or can any one believe that a branch was ever broken and taken away from the vine on which it never grew? No such language could ever proceed from the mouth of wisdom. I insist on the truth of the assertion, viz. Such as believe in Christ may become unfruitful in good works and so be taken away from Christ,—the grace of God may be received in vain.

St. Paul has advanced ideas very similar to those of his Lord and Master. The natural branches were broken off because of unbelief, and thou standest by faith. Be not high-minded, but fear. Faith is that by which men are united to Christ. If then

that principle be ship-wrecked, separation from Christ must be the inevitable consequence.

After having reasoned largely from a number of passages of scripture, to shew the danger of fatally backsliding, he concludes as follows,—“Has God commanded his saints to work out their salvation with fear and trembling, where no ground of fear exists? ‘But,’ say you, ‘The denunciations and warnings of scripture, are designed only to deter the saints from sin, and apostacy.’” “My answer is, according to this argument, the saints are threatened with eternal separation from Christ, to prevent that which never could take place, (i. e.) to prevent believers from making shipwreck of faith and a good conscience. This is but poorly calculated to aid a bad cause.”

These extracts are sufficient to shew that he who submits to be taught of God, shall know the truth, walk in its light, and enjoy its freedom.

It may not be thought improper here to remark, that Dr. Loudon when but a young man, had an imperfect perception of what we deem the true doctrines of the Gospel. Soon after he joined the Presbyterians, he, with other young men, formed themselves into a Philological society, at the meetings of which it was their custom to give their ideas on different portions of scripture, and to argue upon various points in theology.—On these occasions he invariably supported the sentiments taught by the Methodist Church, although he did not know, at that time, that there were any body of Christians on earth that held those sentiments; nor did he ever come to the knowledge of that fact until some years after his arrival in this country. He first became acquainted with the Methodists in this city, and here, according to what has already been stated, like the merchantman in the Gospel *seeking goodly pearls*, he *sold all that he had and bought the one of great price*. When he joined us, our church in this place was inconsiderable and obscure. Nevertheless, deeming our doctrines and discipline of a superior character, laying all minor considerations aside, he stepped into the light which shone upon his mind, and in that light he walked till his sun of life went down.

Both as a private citizen and as a practising physician he was highly respected. As a citizen in common life, he endeavoured to promote peace, propriety, and good order in every department of society. This he did, not only by precepts, but also by examples of sobriety, industry and economy. He was a lover of peace;—honesty, plainness, and candour were ever conspicuous traits in his character.

As a physician he was deservedly honoured, not only on account of his knowledge of the healing art, but in consequence of a judicious and successful application of that knowledge. And

without derogating from others of the same profession, it may be said he was the poor man's doctor. Let the poor of Troy testify how often he has entered their habitations, lighted up the lamp of hope, and by the blessing of God, restored health to the sick without money and without price. But this is not the best. Dr. Loudon was a Christian. And in him the Christian graces shone with peculiar lustre. It is true, there may be those who *talk* more about religion than he did; and there may be those too, who appear to be more transported and overwhelmed with the thoughts of Heaven, than he generally appeared to be; but I am inclined to think that but few, if any, are more strengthened, settled and established than he was in the doctrine, experience, and practice of Christianity. In him, light and heat, regularity and zeal, cheerfulness and sobriety, liberality and firmness, plainness and gospel simplicity, formed an interesting and instructive combination.

As he was uniform in his religious deportment, his faith and love were like a constant aspiring flame. He was sometimes heard to say, that he had no trials worthy of notice, and that temptations and crosses were of but little weight, insomuch that his Christian friends were sometimes almost ready to question the genuineness and depth of his experience in the things of God. But doubtless his views in this respect are to be attributed partly to the strict discipline which he exercised over himself from his youth, and partly to the elevated ideas he entertained of the glorious reward of grace. He could say, with that emphasis which is inspired by the present enjoyment of divine favour, and the stedfast hope of a blissful immortality hereafter, "I know that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

Such was the confidence we had in his integrity, that he was considered as a pillar in the church, and as a father in the congregation of the saints. Such he was. His uniform piety, his earnest solicitude for the welfare of Zion, his faithfulness in the discharge of duty, both as a leader and a trustee in the church, his firmness under embarrassments, and the judiciousness of his counsels, all conspired to entitle him to that respect. The views of our departed brother savoured not of bigotry. He had learned to think and to let think without censoriousness. And his knowledge of the piety of persons who belonged to religious communities besides his own, authorised him to give them the right hand of fellowship, and in return they embraced him in the arms of Christian affection, esteemed him in life, and lamented him in death. He was however particularly united in Christian affection to those with whom he was connected in church fellowship. With them he took sweet counsel, and with them

it was his joy to sit together in heavenly places in Christ Jesus.

The benevolence of his conduct was commensurate with the affection of his heart, and the means he possessed of doing good to others. In life and in death he evinced a laudable desire for the temporal, as well as spiritual, prosperity of the church.--- For a series of years, he gave liberally of his earthly substance for the support of religious worship, and for the comfort of the servants of Christ, who were engaged in spreading the influence of evangelical truth. And as a monument of his benevolence in death, we are now in possession of a good dwelling-house, together with necessary appurtenances, designed to be a permanent residence for the minister stationed in Troy.

From this view of his character, we could wish that the useful life of Dr. Loudon might have been preserved still longer to the church. But we submit without murmuring to the decree of Providence. Men qualified to be useful, both to the souls and bodies of men, are taken, while those of comparatively little worth in society are left. Herein the ways of Providence are inscrutable—human reason must bow down, and the speculations of mortals yield to ineffable wisdom and goodness. It is enough for us to know that he has filled up the measure of his usefulness, and is gone to receive his glorious reward.

He bade us, and all below, an adieu on the 12th of February last. Although God had given him a robust constitution, yet his exposures in the performance of his professional duties were so frequent and great, that a number of times he was brought to the borders of the grave. But notwithstanding the effects of the whole seemed to be well nigh obviated, till the latter part of the summer past, yet then it became evident that the springs of life were much enfeebled. Sometime last fall he took a severe cold, which increased the consumptive affection which had already taken hold of his constitution. From that time the strings of life continued to weaken until dissolution took place. He was confined to his room only about four weeks previous to his death; but during that period his sufferings were very severe.

Now it was that the Christian character displayed its thousand endearing excellencies. Intervals of ease and prospects of returning health elated him not. Excruciating pain, and the probability of speedy death, appeared not in the least to depress his spirits or terrify his mind. On the contrary, through all the varied scenes incident to his situation, his mind was composed and his heart fixed. Religion was his theme, and of its superior advantages he thought and spoke like one, who, standing on the threshold of another state, had both worlds full in view.

Among the many of all classes that visited him, but few, if any, went away unaffected. How often did the saints leave

his bed-side blessing God for the power of religion! And how often did infidelity and irreligion, sicken and shrink back while glowing words of sacred truth fell from those lips which were shortly to quiver in death. He spoke from what he had learned of Christ. The resurrection of the body was a subject on which he dwelt with peculiar emphasis and pleasure. But as it is unnecessary farther to particularize, suffice it to say, that in full assurance of a glorious resurrection, and a blissful immortality, he smiled and appeared to be perfectly undisturbed, while death was loosing the silver cord. While thus yielding to the order of his God, he gave a willing farewell to this world, and closing his eyes on terrestrial, he opened them on celestial objects, on Saturday the 12th day of February, 1820, in the 60th year of his age.

"Precious in the sight of the Lord is the death of his saints." On the Monday following his funeral solemnities were attended by a numerous concourse of people, who, from the highest to the lowest, and from the eldest to the youngest, seemed to be deeply affected with the stroke which had deprived our city of one of its most valuable inhabitants, and the church of God of one of its brightest ornaments. "*May we be followers of them who through faith and patience inherit the promises.*"

Scripture Illustrated.

For the Methodist Magazine.

OBSERVATIONS ON SOME PORTIONS OF THE PSALMS.

No literary compositions, either ancient or modern, breathe a higher degree of devotion than the Psalms of David. They have always been highly valued by the godly, for that spirit of piety by which they are so remarkably distinguished. Their beauty and elegance have added to their commendation. On account of these, they have become objects of particular notice among men of learning. Independent of the consideration, that they compose part of that divine book, which Providence will always preserve, they would be handed down through all succeeding generations, on account of that sublimity of thought and elegance of composition, which have raised them to universal admiration.

These songs of Zion would be still more admired, were the English version of them equal to the original. This, indeed, is not to be expected in a translation. However, we have a right to expect, that the meaning of the text should be distinctly giv-

en. But much to the injury of the Psalms, in our translation there are several passages, in which not only their beauty is lost, but their meaning is mistaken. The spirit of piety, which is their most prominent characteristic, seems sometimes to be interrupted by such harshness and resentment, as very illy accord with the feelings of a devout heart in its approaches to the Divine Being. In this respect our translation is not only defective, but corrupt—conveying ideas and exciting feelings unknown to the original.

This language may seem too strong—But judge of its propriety by the following quotations. “*Let death seize upon them, and let them go down quickly into hell.*” “*Add iniquity unto their iniquity, and let them not come into thy righteousness.*” Psal. lv. xv.—69. 27. Can any language be too strong, in relation to such passages as these? Would not the pious heart, filled with that pleasurable sensibility which accompanies devotion, feel a dreadful chill to pervade it, on approaching these passages? Would not the raven wings of horror darken the scene on every side? And would not every nerve tremble, and the hand be ready to let the Book of God fall? But if, on such occasions, the eye could rest on the original text, and ascertain its meaning, what an inexpressibly cheering thrill would pass through the heart, while the eyes would swim in tears of joy—These tears have been mine.

Whatever may be said in justification of praying for the temporal destruction of our enemies, under certain circumstances, undoubtedly nothing but horror can be felt on reading these sentences: “*Let them go down quickly into hell.*” “*Add iniquity unto their iniquity.*”

That spirit of bitterness, which, with the concomitant principle of pre-determined reprobation, prevailed in the age in which the Bible was translated, may, perhaps have had some influence in leading to these corruptions—Corruptions they are—for there is nothing like them in the Hebrew text.

In order to show how much these beautiful songs of Inspiration have suffered, and what injury has been done to the piety of their composer, let us place a few quotations from the English version parallel with correct translations. In doing this, we hope not only to use our endeavours to wipe away, in some degree, that imputation of cruelty which has been charged upon the spirit of the Psalms, but also to impart to others some of that consolation, which we have felt on correctly reading these holy compositions.

ENGLISH VERSION.

Destroy thou them, O God ; let them fall by their own counsels ; cast them out in the multitude of their transgressions : for they have rebelled against thee. Psal. v. 10.

With the froward thou wilt shew thyself froward. Psal. xviii. 26.

Let death seize upon them, and let them go down quickly into hell. Psal. lv. 15.

Let their table become a snare before them : and that which should have been for their welfare, let it become a trap. lxix. 22.

Let their eyes be darkened, that they see not ; and make their loins continually to shake. ver. 23.

Pour out thine indignation upon them, and let thy wrathful anger take hold of them. ver. 24.

Let their habitation be desolate, and let none dwell in their tents. ver. 25.

Add iniquity to their iniquity ; and let them not come into thy righteousness. ver. 27.

Let them be blotted out of the book of the living, and not be written with the righteous. ver. 28.

TRANSLATED FROM THE HEBREW.

God hath made them desolate : they will fall by their own counsels ; they will be cast out in the multitude of their transgressions : for they have rebelled against thee.

With the froward thou wilt shew thyself unpleasant.

Death will seize upon them ; they will go down quickly into hell.

Their table shall be a snare before them, and their prosperity a trap.

Their eyes shall be darkened from seeing, and their loins *shall be* made to shake continually.

And the inflammation of thine anger shall arrest them, to pour upon them thine indignation.

Their palaces shall be a vapour, *even* in their tents there shall not be an inhabitant.

Thou wilt inflict punishment upon them for their iniquity ; for they would not come into thy righteousness.

They shall be blotted from the book of life ; and with the righteous they shall not be enrolled.

Here we see on one side of the page, several quotations from the English translation, in the form of petitions to the Divine Being, breathing a spirit in which we dare not approach the God of truth and righteousness ; while on the other, we behold declarations, and predictions, exhibiting to view the purest principles of justice, and the most awful consequences of wickedness, at the same time leaving the heart in possession of the tenderest pity and compassion. The difference between the two translations given in the above specimen, though it makes an

important difference in the sense, has been made, it will be seen, by the alteration of only a few words. This alteration not only recommends itself to the good sense and piety of the people of God; but it could be easily justified by verbal criticism. But without entering into this subject at present, let us just remark, that most of the errors above, have been made by changing the future tense of the verbs in the indicative to the imperative mood: as in the first text above quoted, the Hebrew verb is *יִפְּלוּ*, *they will fall*, not *let them fall*.

Hitherto this subject has been chiefly considered in regard to the piety of the Psalms. But there are many parts of them which contain declarations of important truth, and predictions of future events. These, when put in the form of petitions, frequently lose a great part of their strength and beauty—fail to accomplish the object for which they were written—while the reader is misled, even when they contain the purest sentiments of devotion. For, the meaning of the original, our version never conveys to his mind.

But what renders this subject still more interesting, is, a number of the Psalms immediately relate to the Saviour of the world. He is often introduced as speaking in them. This is the case with the sixty-ninth Psalm, from which several of the above quotations are made. How does the language of these quotations suit the lips of the benevolent Jesus? Did he ever utter such petitions as these? Do they accord with that boundless compassion which ever reigned in his heart, and was constantly manifested in his holy life? Let that prayer which he offered on the cross for his persecutors and murderers bear testimony: “Father forgive them, for they know not what they do.”

It is to be observed, that although the English version of the Psalms is defective, and in some places erroneous, yet it may be read with great advantage—and it ought to be read with careful attention, and devout feelings, in order to obtain that spirit of piety by which we shall be prepared for the service of God.—And we may rest assured, that whenever we meet with any thing in that version which does not accord with the purest principles of truth and righteousness, it is not to be attributed to the Hebrew Psalms, but to our translation of them. The foregoing observations have been made in order to impress this truth upon the mind. Q.

The Attributes of God Displayed.

Extracted from Paley's Natural Theology.

OF THE MUSCLES.

(Continued from page 260.)

III. ANOTHER property of the muscles, which could only be the result of care, is, their being almost universally so disposed as not to obstruct or interfere with one another's actions. I know but one instance in which this impediment is perceived. We cannot easily swallow whilst we gape. This, I understand, is owing to the muscles employed in the act of deglutition being so implicated with the muscles of the lower jaw, that whilst these last are contracted, the former cannot act with freedom. The obstruction is, in this instance, attended with inconveniency; but it shews what the effect is where it does exist; and what loss of faculty there would be if it were more frequent. Now, when we reflect upon the number of muscles, not fewer than four hundred and forty-six in the human body, known and named; how contiguous they lie to each other, in layers, as it were, over one another, crossing one another; sometimes embedded in one another; sometimes perforating one another, an arrangement which leaves to each its liberty and its full play, must necessarily require meditation and counsel.

IV. The following is oftentimes the case with the muscles. Their action is wanted where their situation would be inconvenient. In which case, the body of the muscle is placed in some commodious position at a distance, and made to communicate with the point of action, by slender strings or wires. If the muscles which move the fingers, had been placed in the palm or back of the hand, they would have swelled that part to an awkward and clumsy thickness. The beauty, the proportions of the part, would have been destroyed. They are, therefore, disposed in the arm, and even up to the elbow; and act by long tendons, strapt down at the wrist, and passing under the ligaments to the fingers, and to the joints of the fingers which they are severally to move. In like manner, the muscles which move the toes, and many of the joints of the foot, how gracefully are they disposed in the calf of the leg, instead of forming an unwieldly tumefaction in the foot itself! The observation may be repeated of the muscle which draws the nictitating membrane over the eye. Its office is in the front of the eye; but its body is lodged in the back part of the globe, where it lies safe, and where it encumbers nothing.

V. The great mechanical variety in the figure of the muscles, may be thus stated. It appears to be a fixt law, that the contraction of a muscle shall be towards its centre. Therefore, the subject for mechanism on each occasion is, so to modify the figure and adjust the position of the muscle, as to produce the motion required, agreeably with this law. This can only be done by giving to different muscles a diversity of configuration, suited to their several offices, and to their situation with respect to the work which they have to perform. On this account we find them under a multiplicity of forms and attitudes; sometimes with double, sometimes with treble tendons, sometimes with none: sometimes one tendon to several muscles, at other times one muscle to several tendons. The shape of the organ is susceptible of incalculable variety, whilst the original property of the muscle, the law and line of its contraction, remains the same, and is simple. Herein the muscular system may be said to bear a perfect resemblance to our works of art. An artist does not alter the native quality of his materials, or their laws of action. He takes these as he finds them. His skill and ingenuity are employed in turning them, such as they are, to his account, by giving to the parts of his machine, a form and relation, in which these unalterable properties may operate to the production of the effects intended.

VI. The ejaculations can never too often be repeated!—How many things must go right for us to be an hour at ease! How many more for us to be vigorous and active! Yet vigour and activity are, in a vast plurality of instances, preserved in human bodies, notwithstanding that they depend upon so great a number of instruments of motion, and notwithstanding that the defect or disorder sometimes of a very small instrument, of a single pair, for instance, out of the four hundred and forty-six muscles which are employed, may be attended with grievous inconvenience.

There is piety and good sense in the following observation, taken out of the *Religious Philosopher*: “With much compassion,” says this writer, “as well as astonishment at the goodness of our loving Creator, have I considered the sad state of a certain gentleman, who, as to the rest, was in pretty good health, but only wanted the use of these *two little muscles* that serve to lift up the eye-lids, and so had almost lost the use of his sight, being forced, as long as this defect lasted, to shove up his eye-lids every moment with his own hands:”—In general we may remark in how small a degree those who enjoy the perfect use of their organs, know the comprehensiveness of the blessing, the variety of their obligation. They perceive a result, but they think little of the multitude of concurrences and rectitudes which go to form it.

Besides these observations, which belong to the muscular organ as such, we may notice some advantages of structure which are more conspicuous in muscles of a certain class or description than others. Thus :

1. The variety, quickness, and precision, of which the muscular motion is capable, are seen, I think, in no part so remarkably as in the *tongue*. It is worth any man's while to watch the agility of his tongue ; the wonderful promptitude with which it executes changes of position, and the perfect exactness. Each syllable of articulated sound requires, for its utterance, a specific action of the tongue, and of the parts adjacent to it. The disposition and configuration of the mouth, appertaining to every letter and word, is not only peculiar, but, if nicely and accurately attended to, perceptible to the sight ; insomuch that curious persons have availed themselves of this circumstance to teach the deaf to speak, and to understand what is said by others. In the same person, and after his habit of speaking is formed, one, and only one, position of the parts will produce a given articulate sound correctly. How instantaneously are these positions assumed and dismissed ; how numerous are the permutations, how various, yet how infallible ! Arbitrary and antic variety is not the thing we admire, but variety obeying a rule, conducing to an effect, and commensurate with exigencies infinitely diversified. I believe also, that the anatomy of the tongue corresponds with these observations upon its activity. The muscles of the tongue are so numerous, and so implicated with one another, that they cannot be traced by the nicest dissection ; nevertheless, (which is a great perfection of the organ,) neither the number, nor the complexity, nor what might seem to be the entanglement of its fibres, in any wise impede its motion, or render the determination or success of its efforts uncertain.

(To be continued.)



The Grace of God Manifested.



THE following narration was communicated to the Editors by a respected friend, who observes concerning the subject of it, that the "Young woman was illiterate, being capable of reading and writing but poorly." Though this was doubtless the case, yet she speaks the language of genuine experience in the things of God ; and we doubt not but her account of the gracious work of God upon her heart, will be read by all experimental Christians with interest and profit. Under this expectation we present it to the readers of our Magazine, praying

that God may raise up many such examples of faith and patience, as witnesses of His power to save to the uttermost. The evidence of genuine experience, and ardour of devotion discoverable in this unvarnished narration of the dealings of God with her, will, we doubt not, more than compensate for any literary defects which the critic may discern.

THE EXPERIENCE AND DEATH OF MISS MARGARET ANDERSON.

MARGARET ANDERSON was the daughter of Mr. THOMAS ANDERSON, who originally came from Ireland. He finally settled in the upper end of Washington county, Virginia; where he ended his days. He lived to be old without religion.

The following is transcribed from her diary. I was born in Bath county in Virginia, May 19, 1789. My parents were both brought up in the church of England; and like most others, being taught to deny the power of godliness, they neglected the form also. However, they frequently read the scriptures to their children, and taught them the Lord's prayer; an advantage all children do not possess.

When I was about four years of age, the Lord revealed himself to me, in such a manner, that my soul was filled with most ardent desires to behold him. I believed he sent his angels to protect me, and that I walked constantly in his presence, which filled my soul with delight.

One day I asked my mother, if ever I should see God? She told me that if I would be a good child, I should see him coming in the clouds, and his face would outshine the brightness of the sun. This was transporting to me. I looked for the promise to be fulfilled immediately: wherefore I spent much of my time in watching, expecting every moment to see him make his appearance through the parted sky.

One night, being very weary with expectation, I lay down in heaviness, and soon sunk into a deep sleep: when I dreamed that I saw the Lord coming through the window; he came, as I thought, to the bedside where I slept with my two sisters, (one of them younger, the other older than myself,) and took me up in his arms and blessed me, and my sisters also. I awoke in a transport of joy. My anxiety was now at an end: I thought that while I lived he would protect me; and when I died, he would take me home to rest with himself.

When I was about five years of age, the corruption of my nature began to discover itself, in various instances, insomuch that I was often afraid that the Lord was angry with me. This appeared more terrible than death: especially when any one told me, that what I had done was sinful, it went like a dagger through my heart, and made me to tremble. But these impres-

sions would soon vanish like the early dew, and leave my heart as much prone to sin and folly as it was before.

Notwithstanding my repeated promises of reformation, my fondness for play and diversions daily increased, until the ninth year of my age. My desire for play was such as caused me not only to spend all my leisure hours in pursuit of vanity, but also to break the sabbath. Nor did any person ever tell me that this was a violation of God's holy law, which saith that we shall *keep the sabbath day holy*. However, be it remembered, to the glory of God, that with regard to profane swearing, or even naming our Maker in common discourse, my mother guarded her children against it with the greatest care. I was taught to look upon swearing, as one of the basest of crimes.

To these pious instructions I chiefly owed that solemnity of soul, which I always felt, when I remembered that I was in the presence of God. I never remember to have called his holy name, in the most serious matters, without a secret awe. In common discourse, I looked upon it as the greatest impiety, to use the name of my blessed Maker; and I was afraid to lie down to sleep without repeating the prayers I had learned, lest some evil should befall me while I slept.

When I was about ten years of age, my convictions increased much. I was often convinced that the way I was in was the way to everlasting ruin. I trembled when I thought of death and judgment; for I knew that I deserved the wrath of God, and I had no idea of faith and repentance, for I had never heard religion in the true sense of the word so much as named. I felt my *disease*, but knew not the *remedy*: which wrought in my heart many painful sensations, and made me wish that I had never been born. I felt no power to forsake my sins, neither did I know in what manner to turn to God. I seemed to be without restraint, putting no reins upon my passions; but pride, anger, and revenge reigned in my heart, and influenced all my actions. At this time I could not think of God, but with a guilty dread. I would sometimes weep in secret places for my sins, and make many promises to forsake them. I had never seen any person kneel in prayer, but I had heard that some did it; and I was resolved to do it myself, thinking that I could not so easily slide into folly, if I would make it a constant practice to pray on my knees. But I alternately prayed and sinned, until the twelfth year of my age.

About this time I grew more serious, and spent most of my leisure hours in reading the scriptures. I was very strict in observing times of prayer, and was fearful of violating the Lord's day. And as I did not believe that any of the family regarded these duties, except myself, I thought I was more righteous than any of my friends. By these means, my conscience was

lulled asleep. My wounds were healed outwardly, while the poison rankled within; and so deceived was I that I thought I had religion enough. How plain a proof that I was a stranger to the work of regeneration. But I was not suffered to remain easy, for any length of time, under this delusion; for the Spirit of God, who was unwilling that I should perish, convinced me that I could do nothing to merit salvation: that I was yet in the gall of bitterness and in the bonds of iniquity. This discovery made my heart to tremble, and I would often cry out in the anguish of my soul, Oh! that I might know my sins forgiven! Oh! that I could hear some person say that there was mercy for me. And now the light began to dawn upon my benighted soul, and I saw clearly, that I must be born again or perish everlastingly.

My parents were much opposed to the Methodists, and from what I heard of them, I thought they justly deserved the reproaches that the world cast upon them. But this prejudice was all removed when I heard them preach. I believed them to be the people of God. They shewed to me the necessity of regeneration, and I now saw, that except I should be born again, I should never see the kingdom of God.

About this time my oldest sister was awakened by hearing the Methodists preach; and soon after she found peace with God. She joined their church. I betook myself to prayer more earnestly than ever. With weeping and mourning I cried unto the Lord day and night: and I now began to see many things sinful, which before I had esteemed as innocent amusements; such as dancing, singing vain songs, and reading such books as neither tended to piety or excited to virtue. All these I determined to forsake. Although I had the resolution to forsake my sins, yet I was ashamed to own it: but would complain of indisposition of body: which not only wounded my conscience, but prevented the grace of God from working in my heart, as it otherwise would have done. Yet I continued crying for mercy; but I thought that my prayers were never heard.

While I was in this extremity, suddenly a light broke in upon my soul, which made my heart to leap for joy. I felt my burden removed, and nothing remained but love and peace. For a while I rejoiced with joy unspeakable. Soon after, I began to reason with my heart, what these things might be which I felt? The enemy suggested immediately, that it was only a delusion.

I remembered that my sister, and a black woman in the family, had professed to be converted, and to know their sins forgiven. I had never before heard them speak of such raptures. I therefore concluded that these were some of the wiles of the devil, and that I should do well to resist them. I have since

thought, that had I opened my heart to some experienced Christian I might have done well; but I was afraid, and so hid my Lord's gift in the earth. Hereby I forfeited the blessing, lost my peace, and became more wretched than before. I was now like unto one wandering alone in the dark; I had no person to guide or instruct me; for I had never made known to any person the exercise of my mind. Although at this time the anguish of spirit which I felt was indescribable, yet I soon grew hardened in unbelief, lost most of my good impressions, and became more careless than before.

(To be Continued.)

Miscellaneous.

THE DOCTRINE OF FUTURE PUNISHMENT CONSIDERED.*

(Continued from page 272.)

FROM the nature of Man. 'What a piece of workmanship is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God!'

I have already considered man with reference to the divine law. I shall now contemplate him in another point of light, as an intelligent and sentient being, possessing certain faculties which were planted in him by the hand of his Maker. Of the existence and operations of these faculties he is perfectly conscious; and their existence and operations are at war with the doctrine that opposes future and endless punishment.

In taking this view of his faculties, I do not purpose noticing every one, of which the human mind is possessed: nor do I wish to run into metaphysical subtleties, or over nice distinctions, in treating on those which are mentioned. The sentiments and expressions shall be such as are familiar to every one who has been in the habit of reflecting, or is in the least degree acquainted with the works of those Authors who have written on these subjects. I shall refer the reader to their writings.

Whoever has come to the years of understanding and reflection, and has paid attention to the operations of his own mind, must have perceived in the conduct, both of himself and others, certain things to be right and others to be wrong. It is not supposed, however, that circumstanced as man is in this life,

* Through mistake this was said to be concluded in the last Number.

he will never form a wrong opinion on speculative points, or be mistaken in cases of casuistry; the faculty by which he determines may be warped by interest,—be perplexed by sophistry,—be overcast by error,—or be disturbed or perverted by bodily pains or passions. It is of his cool and dispassionate decisions in general that it is affirmed, they will ever be agreeable to the nature of things,—they will ever be consistent with truth.

But consider this intelligent being leaving this world and entering into another with this faculty free, perfectly free from the influences and effects of the above and similar causes, and what is there in that state, where error and sophistry are not known to have a place, to produce any alterations in this power of perception? what to make any change ‘in the eternal and unalterable nature of right and wrong,’ truth and falsehood, good and evil? what to give a wrong cast to the decisions then pronounced? Must not that which appears right and wrong to the soul at the first moment of its entering into the world of spirits, continue to appear so through the successive and ceaseless periods of eternity? We have no right to infer otherwise from either scripture or reason, and we think it is susceptible of proof that this perceptive faculty must cease to exist, before it can cease to apprehend those contrary and essentially opposite qualities in any other manner than in their true and proper natures.

‘By an *original power* of the mind,’ says Dr. Reid, ‘We have the conception of right and wrong in human conduct, of merit and demerit, of duty and moral obligation, and our other moral conceptions: and that, by the same faculty, we perceive some things in human conduct to be right and others to be wrong; that the first principles of morals are the dictates of this faculty: and that we have the same reason to rely upon those dictates, as upon the determinations of our senses, or of our other natural faculties.’ Vol. 4. p. 185.

Nearly allied to the foregoing faculty, if it be not the same, exercising itself in a different manner, is conscience. In the preceding remarks, I intended to be understood as confining myself altogether to the power of perceiving. Here I shall consider it with reference to the act of judging and condemning. The fact is, they are so closely connected, that like the colours of the rainbow, it is impossible accurately to mark their limits, or to say with certainty and precision, where the one ends, and the other begins.

Conscience has been differently defined by different writers. By some it has been considered as a principle planted in man by God himself. Others have represented it as God’s vicegerent,—others have called it a ray of divine light,—others

a monitor, &c. But, whatever shades of difference may be intended to be represented by the above names, there is one point, in which it would seem they all agree, that it is clothed with authority to judge and to condemn.

Mr. Locke, b. 1. ch. 3. s. 8. says, "Conscience is nothing else but our own opinion or judgment of the moral rectitude or pravity of our own actions." This definition, as being the only intelligible one he has met with, is adopted by the Bishop of Landaff in his justly celebrated apology for the Bible.

Dr. Reid speaking of conscience says, 'It is evident therefore, that this principle has from its nature an authority to direct and determine with regard to our conduct; to judge, to acquit or condemn, and even to punish; an authority which belongs to no other principle of the human mind.' Vol. 4. p. 202.

The above view given by Dr. Reid agrees with what St. Paul says on the same subject, Rom. ii. 14. *The Gentiles, who have not the (written) law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.* 'This' says an elegant writer, 'Is one of the finest passages of scripture on this subject. The Apostle speaks of a law of *nature*, that is a rule of action rising out of the very being of man, so that because he is what he is, and as long as he is, what he is, a man, he must necessarily have in himself, go where he will, do what he will, this rule of acting. The Apostle tells us further, where this law is, it is in the *heart*, that is in our secret thoughts: and moreover, he informs us how our thoughts move in regard to our actions. One thought *excuses* another thought, and a second thought *accuses* a first thought, contending together, as if ten just men were disputing with ten unjust men, ten patient men against ten passionate men, ten wise and honest men setting ten foolish men right. The heart in this case is like a court, if ignorance or presumption sit to judge, the law (or decision) will be for sin; but if reason and religion judge, the law of righteousness will sway the heart and guide the life: but take which way we will, our actions do not alter the nature of things, right is right, and wrong is wrong, let what will come of us.'

1. 'There is in man a certain affection of mind, or principle of action, which is commonly called *Conscience*, whereby we are capable of considering ourselves as under a divine law, and accountable to God for our conduct.

2. Hence arises *self-approbation* or *self-condemnation* in men, as they apprehend their actions have been agreeable or disagreeable to the divine law.

3. The force of this often appears so great, that the worst of men cannot, at least without great difficulty, divest themselves of it; and that even when they are in such circumstances, as to have least to fear from their fellow-creatures, and especially in their dying moments.

4. It is exceedingly probable, that this principle is intended by God to intimate a future state of retribution, since it is chiefly to that it seems to refer.

5. Both the wisdom and truth of God seem to require, that there should be a future state in some respects answerable to this apprehension.' Doddridge's Lectures. Lec. 92.

From the above definitions, the following inferences are plain and obvious.

That Conscience recognises a divine law, and refers the conduct of man to it,

That it acknowledges a difference in the nature of things, between right and wrong, good and evil.

That it turns itself in judgment upon the motives and principles of the agent in whom it resides, as well as upon the action itself.

That it feels there is a natural and necessary relation betwixt guilt and punishment; and lastly,

That when guilty, it reflects upon the past with remorse, attends to the present with pain, and looks forward to the future with fear of punishment, and when punished, acknowledges the punishment to be just.

Turn your attention to the page of history and read what is recorded of this faculty. O who can describe the power of a guilty conscience! How many have felt its sentence of condemnation and have confest it, and trembled, and wept. How many more have been tortured by it, and have endeavoured to suppress or conceal their anguish, but have not been able. 'No man,' says Chrysostom, 'Can flee from the judgment of his own conscience, which cannot be shunned. It cannot be corrupted—it cannot be terrified,—it cannot be flattered or bribed,—nor can its testimony be obscured by any lapse of time.' Cicero in his oration for Milo says, 'great is the power of Conscience; they fear nothing who know they have committed no evil, on the contrary they who have sinned live in continual dread of punishment.' Dr. A. Clarke on Conscience at the end of the epistle to the Hebrews.

Consider the poor guilty sinner in the prospect of death.—How different is his death from the death of the good man. The latter at peace with God, his own heart, and all mankind, quits this world in the triumphs of faith, and goes rejoicing into the presence of the King of Saints. Whilst the former, overwhelmed with a sense of the wrath of the insulted and offended

Majesty of Heaven, is *driven away in his wickedness*, and painfully and reluctantly passes from the place of suffering here; to the awful regions of the damned, to suffer more acutely forever and ever. What makes the difference in their last moments? It is not the room in which the sinner is confined, nor the bed on which he dies. It is not the property he is about to leave, nor the company he is about to quit. It is his character, his true and proper character, his immoral state that is now finished, and therefore may now be judged. This makes all the difference, and it is impossible to make any thing supply the place of goodness. Now the understanding recovers its discernment of right and wrong; now the memory recalls the prominent actions of the life; now the conscience rises from the meanness of a slave, to the majesty of a judge; now the heart meditates terror, and feels the approach of an Almighty Judge. See the miserable wretch tossing from side to side, in the morning wishing it were evening, and in the evening wishing it were morning. Hear him, in the bitterness of his anguish condemn himself for his sinful course of life, or for his neglect of the great salvation which was procured by the death of Christ, and was offered to repenting sinners in the gospel. Every drop of sweat that oozes out of his sinking frame, every groan that escapes his convulsed soul, every expression of remorse and self-condemnation which he now utters, proclaims the state of his guilty, miserable mind, and justifies the saying of St. Paul, *It is a fearful thing to fall into the hands of the living God.* 'Till at last, in the midst of these melancholy exertions, his eyes fix—his features change,—his countenance becomes disfigured,—his livid lips convulsively separate,—his whole frame quivers; and by this last effort, his unhappy soul starts with reluctance from that body of clay, falls into the hands of its God, and finds itself alone at the foot of the awful tribunal.'

Going in this state into the world of spirits, can there, or will there be any change, either in his views or feelings? Impossible. All the anguish experienced before death, will be experienced after it, with an increase of poignancy and weight: and forever, shall the guilty sinner feel, to the fullest extent, the truth of the declaration, *If thy heart condemn thee, God is greater than thy heart and will condemn thee also.*

(To be Continued.)

Religious and Missionary Intelligence.

For the Methodist Magazine.

A descriptive view of the Western Country previously to its discovery and settlement by English settlers, or the citizens of the United States, as additional or supplementary to Introductory Remarks, to the Rise and Progress of religion in the Western Country.

No. IV.

As early as the year 1727, the United Brethren, or Unitas Fratrum, (Moravians,) began to take into consideration a mission to the heathen nations. In the year 1732 they sent Missionaries to St. Thomas, an island in the West-Indies, then under the Danish Government. The year following others were sent to Greenland—and not long after to North-America. Expelled the dominions of the Elector of Saxony, the followers of Schwenkfeld (the founder of the society) such of them as resided since 1725 in Berthelsdorf (a large village in Upper Lusatia) resolved to go to Georgia in North-America. The first Colony arrived in Georgia in the spring 1735, and commenced their ministry. In 1737 the Rev. Peter Boehler of the University of Jena, was chosen and ordained minister of the Colony. The Colony meeting with obstacles of a serious nature in Georgia, through the desire of the Rev. G. Whitefield, was transferred to Nazareth, an establishment for a negro school in Pennsylvania, for which he had laid the foundation of the building, and from which the whole manor afterwards received its name. This place they settled in 1740, and afterwards bought the place of Mr. Whitefield, from whence they commenced their successful missions among the Indians, and pursued these wandering tribes from town to town. From Nazareth, Nain, and Bethlehem, on the Delaware river in Pennsylvania, Friedenshuttan and other towns on the Susquehannah river: thence to Goshgoshink and other towns on the Alleghany: thence to Friedensstadt on Beaver, which empties into the Ohio below Pittsburg: thence to Shoenhun, Gnaddenhutten, &c. on the Muskingum; thence to New Salem on Huron river of lake Erie, and New Gnaddenhutten on Huron river of Lake St. Clair. Many of these towns had been previously settled by the Indians, but most of them settled with the aid, under the direction, and named by the Missionaries themselves.

The mission, says their historian, Mr. George Henry Loskiel, in 1788 had now stood forty-five years. From a register

of the congregation dated in 1772, we learn that from the beginning of the mission to that year, seven hundred and twenty Indians had been added to the church of Christ by holy baptism, most of whom departed this life, rejoicing in God their Saviour. I would willingly add the number of those converted to the Lord since that period, but as the church-books and other writings of the Missionaries were burnt, when they were taken prisoners on the Muskingum in 1781, I cannot speak with certainty. Supposing even that from 1772 to 1787 the long standing of the mission, and the great pains and sufferings of the Missionaries, the flock collected was very small. The reason of this may be found, partly in the peculiar character of the Indian nations, but chiefly in this, that the Missionaries did not so much endeavour to gather a large number of baptized heathen, as to lead souls to Christ; who should truly believe on and live unto him. This small flock is, however, large enough to be a light of the Lord, shining unto many heathen nations for the eternal salvation of their immortal souls."

We cannot, from the limits we have prescribed for these numbers enter into a detailed account of the mission in question. We shall, therefore, in this number give a summary view of the most interesting events of the mission in reference to the Christian experience of the believing Indians, deaths, &c. and the next number will close our narrative in regard to this subject, with a brief account of the horrid murder of a part of the Indian congregation on the Tuscarawas, a branch of the Muskingum river.

Tschoop, an outrageous Indian, who had even made himself a cripple by debauchery, was awakened through the ministry of Christian Henry Rauch. Some time after he related the manner of his conversion as follows:—"Brethren, I have been a heathen and have grown old among the heathen; therefore I know how heathen think. Once a preacher came and began to explain to us, that there was a God. We answered,—'Dost thou think us so ignorant as not to know that? Go back to the place from whence thou camest. Then again another preacher came and began to teach us and to say, "You must not steal, nor lie, nor get drunk," &c. We answered thou fool, dost thou think that we don't know that. Learn first thyself, and then teach the people to whom thou belongest to leave off these things. For who steals and lies, or who is more drunken than thy own people? And thus we dismissed him.—Brother Christian Henry Rauch came into my hut, and sat down by me. He spoke to me nearly as follows,—"I come to you in the name of the Lord of heaven and of earth: He sends to let you know, that he will make you happy, and deliver you from the misery in which you lie at present. To this end he

became a man, gave his life a ransom for man, and shed his blood for him," &c. &c. When he had finished his discourse, he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought, what kind of a man is this? There he lies and sleeps. I might kill him and throw him out into the wood, and who would regard it? But this gives him no concern. However, I could not forget his words. They continually occurred to my mind. Even when I was asleep, I dreamt of that blood which Christ shed for us. I found this to be something different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians. Thus through the grace of God, an awakening took place among us. I say therefore brethren, preach Christ our Saviour, his sufferings and death, if you would have your words to gain entrance among the heathen." Tschoop was among the first fruits of the mission, professed to be converted about the year 1740, and dictated an interesting letter on the occasion, addressed to the brethren in Pennsylvania. He wrote from Shekmeho on the North-run, in Connecticut.

Nicodemus was baptized in Dec. 1742. He had been exceeded by none in the practice of evil, and given to drunkenness. On hearing the word of the cross, he was one of the first who experienced its saving power. In his walk and conversation he was an example to all. From a turbulent spirit he became patient, lowly and humble in heart, but strong in faith. He was appointed elder of the congregation at Gnaddenhutten, on which place he departed this life, in August, 1748. He was figurative in speech, highly instructive and useful. Once looking at a mill at Gnaddenhutten, he addressed a Missionary, "Brother," said he, "I discover something that rejoices my heart, I have seen the great wheel, and many little ones; every one was in motion, and seemed all alive, but suddenly all stopped, and the mill was as dead. I then thought, surely all depends upon one wheel, if the water runs upon that, every thing else is alive, but when that ceases to flow, all appears dead. Just so it is with my heart, it is dead as the wheel; but as soon as Jesu's blood flows upon it, it gets life and sets every thing in motion, and the whole man being governed by it, it becomes evident that there is life throughout; but when the heart is removed from the crucified Jesus, it dies gradually, and at length all life ceases."

"In May, 1749, many of the Indians of Gnaddenhutten went to Bethlehem to see three Christian Greenlanders who were returning to their native country, conducted by a Missionary, Matthew Stach. There were at the same time in Bethlehem a boy and a young Indian woman from Berbice in South-America, so that the brethren there had the satisfaction to see heathen

of three different nations and languages, namely Arawacks living in the 6th, Mahikians and Delawares in the 41st, and Greenlanders in the 65th degree of north latitude."

In the year 1780 at Salem, a sermon preached upon our Saviour's parable of the sower, gave occasion to many to examine their hearts. A Missionary speaking to an Indian brother previous to the Lord's Supper, addressed him thus, "Tell me how is your heart disposed at present." He replied: "You could not have asked me a more agreeable question; I am ready to answer it every day, and if you was even to awake me at night, I should want no time to consider, for my Saviour has given me such an heart, that I am as willing to lay my wants and deficiencies open to my brethren, as to describe the happiness I enjoy."

About this time an Indian that came from the banks of the Mississippi observed, "Thus have I roved about till I am grown old and grey. I have taken great pains to find something profitable to myself and children, but have not found any thing good. With you I find at once all I wanted; and the cause of my staying so long is, that I may hear as much as possible, and have something to relate to my countrymen on my return."

An heathen Shawnee said, "When I came here and heard you speak of the wretchedness and depravity of the human heart, I thought,—Well, said I, God grant the believing Indians begin to mend their lives, for they seem to be a very bad people. I am not so wicked, and commit no sins, but please my God. I serve him and sacrifice enough. But lately I was convinced at your chapel, that I am a very sinful man, and that it is exactly in my heart as in that old basket (pointing to an old basket full of rubbish.) He then began to weep aloud.—Some time after he was baptized into the death of Jesus, being the first of the Shawnees at that time, added to the Christian church. Ever since his baptism the death and sufferings of Jesus were so precious to him that he spoke of them to all who visited him, telling them, that he was no more afraid of death, being assured that his soul was redeemed and saved by the death of the Saviour.

The labour of the Holy Ghost, was more particularly perceptible in the sick and dying. A sick girl six years old, said with tears, "I now desire nothing more in this world, but to be baptized and cleansed by the blood of Jesus, to whom I wish to depart." Her request was granted to her great joy.

An Indian woman, to whom holy baptism was administered on her death bed, could not sleep the following night for joy, and said, "I now wish the sooner the better to depart to Christ, and do not desire to recover." The day before she died, she asked, "What can make our Saviour delay, that he does not

take me to himself?" She was assured that he would soon grant her request. The day following she exclaimed: "Now he appears," and soon after expired.

A boy of eight years old lately baptized, sent shortly before his departure for a Missionary, and said, "Now I shall depart, but what dress shall I put on?" Brother Z. answered, "you have put on the right dress in holy baptism, when you were clothed with the blood and righteousness of Christ Jesus your Saviour: you want no other dress." The boy replied, "True, O how do I rejoice!" and during brother Z's prayer he departed gently and happily.

THEOPHILUS ARMENIUS.

Feb. 2, 1820.

(To be Continued.)



ACCOUNT OF THE RISE AND PROGRESS OF THE WORK OF GOD IN
LOUISIANA, IN A LETTER FROM MR. D. DE VINNE TO
THE EDITORS.

Nouvelle Iberia, (La.) March 20, 1820.

DEAR BRETHREN,

At a time when the Christian world is endeavouring to disseminate religious knowledge, and every page of Missionary intelligence is read with more than ordinary attention; perhaps a sketch of the rise, progress and present state of Methodism on the west of the Mississippi might not be uninteresting to some of your numerous readers; especially if they consider the peculiar situation of the country, so remotely separated from the body of Christians; of a considerable, but widely scattered population, and mostly inhabited by those who speak another language, and were generally opposed to the doctrines of the reformation. Although we lament that so few have believed our report, and that iniquity so generally abounds, yet that God should in any measure bless our feeble endeavours, and get to himself a name and a praise, even at this remote out-post, we feel abundantly thankful; and with rejoicing, do ascribe to his name the praise and glory.

Shortly after the cession of Louisiana to the United States, a concern was excited in the Western Conference, for the lamentable state of the inhabitants of this new acquisition; and brother Elisha W. Bowman volunteered to explore and search out the American settlements. On entering his sphere of labour, he found what might be expected, where Christian institutions were neglected; where the gospel in its purity had never extended, and where a copy of the Holy Scriptures had

scarcely ever appeared beyond the desk of the priesthood. Intemperance, profanity, and a want of moral honesty, were but too prevalent, and the sabbaths were regarded only as days of public business or amusements. Those who did not work on the Lord's day, were generally engaged in gaming, racing, hunting, attendance on balls, or similar diversions. The French of education were either professed Catholics or real disciples of the French philosophy, and the illiterate were extremely ignorant, not understanding any system, not even that in which they professed to believe. Nor did many of the American emigrants, who had been instructed in better things, teach them other precepts, or set them an example worthy of imitation. Being destitute of the public means of grace, they readily forgot their former scruples, easily fell in with the current of the times, and, in many instances, even excelled the natives in profanity and dissipation.

In this state of affairs, he passed into this extensive field, the moral and religious state of which was wild indeed; stopping in the settlements, and making known his mission, he was in some places received as the messenger of Heaven, and a ready door was opened to preach the word: at other places, he was subjected to every inconvenience, and when no place was found for public instruction, he taught from house to house. In this manner he visited many of the English settlements on the west of the river. What he suffered in these great and perilous labours will be readily conceived. But the great Head of the church who promised to be "with his disciples, always even unto the end of the world," did not suffer him to return without seeing some fruit of his labour. Congregations were formed, members who had removed from the older states were again reclaimed and received, and some who had lived in sin were hopefully brought from the power of Satan to God. The following year he was joined by brother Thomas Lastley; they still kept in operation the former plan, and finally formed two extensive circuits.—In 1811 an additional circuit was formed and supplied by another labourer. In 1813, at the formation of the Mississippi Conference, this part of the work was set off into a separate district, and has since been regularly supplied from the members of that Conference.

This itinerating ministry has been subjected to difficulties of no ordinary kind. The neighbourhoods being so remotely separated, the rides consequently must have been very long; and the roads between their appointments sometimes lying through miry swamps or extensive marshes; and not unfrequently interrupted by deep water-courses, through which they were obliged to swim. And these rides must be daily, in order to reach the very distant appointments, which brought them into

all the inclemencies of the weather. Their reception and accommodation, which were among the different ranks in society, were also very various. At some places they were kindly received and entertained with all the conveniences of life; at a few others, though as kindly received, their fare was extremely poor; a miserable cabin screened them from the weather, and a little meat, with the common yam of the country, constituted their food. And, indeed, during the first years, in some instances, the public-house was their home, and their private funds their only friends. Though the suffering and voluntary privations of these men were great, yet their love for souls was greater.—Impelled by this they kept on their course, preached the good word, and seemed cheerfully to sacrifice whatever they loved before.

In the prosecution of this blessed work the gospel has been carried into most of the English settlements, and the people have been taught publicly and from house to house. When the Louisianaian Bible Society had the blessed word for distribution, they have loaded themselves with the sacred treasure, and carried them on horse back from sixty to eighty miles to the distant French and American families. They have used their influence to form schools, and in their rides have searched out and procured teachers; and wherever a number of children could be collected, they have religiously instructed and catechised them. They also lifted up their voices against the iniquities of the land, and denounced publicly and in private the Divine threatenings against the violators of God's law.

During such energetic measures to advance the Redeemer's kingdom, it is not to be expected that Satan would suffer his peaceable reign to be disturbed without opposition. Gross misrepresentations, relative to their views in travelling through the country, were industriously circulated, in order to excite suspicion, and to prevent attendance on their ministry. Others whose views were pointedly exposed, threatened personal abuse, and in some instances, belayed them on the road and attempted to execute their fell purposes. But in every instance they have been defeated; so wonderfully has God shielded these men, that they can say hitherto they "have done us no harm, the God of the armies of Israel has been our shield and buckler."

Notwithstanding this ministry has been supplied by men from higher latitudes, yet they have generally enjoyed good health. Not one has fallen a victim to the diseases of the country. Brother Richmond Nolley is the only one who has died, and his was not a disease. In the prosecution of his extensive labours, he attempted to swim across a bayou or creek on his horse; but the current carrying them both down, he was parted from the horse and obliged to swim for the shore. Here it ap-

pears, he searched a considerable time for a house, but finding none, and being wet and benumbed with the cold, he seems at last to have resigned himself to this inscrutable, but to him, gracious dispensation of Providence. The next day he was found in a grove of woods lying on his back, his hands folded on his breast, and all his garments disposed in the most graceful manner. Near him the mud was indented by his knees, where it seems, after committing his soul to Him who gave it, he arose, adjusted himself in the manner described above, and ascended to that Heaven for which he had so fervently laboured. So died Richmond Nolley, and a more faithful disciple never crossed the Mississippi—he prayed—he preached—he laboured as in sight of Heaven. And when he fell, he fell a martyr—but

“his ashes lie,
No marble tells us where. With his name,
No bard embalms, nor sanctifies his song.”

But still he lives—he lives in the memory of thousands. The recollection of his fervent zeal, at this day quickens his brethren, and the purity of his life still reproves the vices of many who knew him—but to return.

These servants of God have had the pleasure to see the work of the Lord prosper in their hands. Churches have arisen where none were seen before: and now, the sweet voice of prayer and praise is heard, where once the savage yell, or the still more horrible imprecation sounded. A considerable number of whites are joined in society, among whom are some of the most distinguished families in the country; and also many of the people of colour. Of the latter great numbers have been awakened and converted to God, but from a variety of causes, could not join society. This class of men have shared largely in the labours of these Missionaries; when the toils of the day were over, they have collected them at night in some old cabin, and instructed, encouraged and raised their desponding hopes to thoughts of Heaven. It is now generally acknowledged that affairs are vastly changed for the better, and that the state of morals is much improved. Gaming and similar diversions are less common, and a desire for useful improvements and the cultivation of letters, seems daily to be gaining ground. The observance of the Sabbath, though no statute of the state requires it, is considerably more regarded; and Religion is now respected, and the means of grace attended by more and more serious hearers. And were there any tolerable supply of zealous holy ministers, we doubt not but that there would be a great ingathering among this people. The instruments under God of producing a change thus far, have not been confined to the Methodists alone; three Baptist ministers in their local sphere have borne a tes-

timony for the truth. But those who devoted themselves wholly to the work, and carried the glad tidings to the thinly-scattered inhabitants, were more abundantly owned in reforming society and in bringing souls to God.

In the good that is done we rejoice, and give God the glory; but much, very much yet remains, particularly amongst the French population. Conscious of this I would submit the following statements to the consideration of the members of the general and several auxiliary Missionary societies in our church. From which it will be seen that the religious condition of Louisiana calls aloud to them, and that the time has fully come when we should have Missionaries here, declaring a pure, uncorrupted gospel to the natives in their vernacular tongue.—For here are many thousands of adult persons who have never heard a protestant sermon, nor read one page in the Holy Scriptures. But I need not urge, I trust it is enough that they only *know*. From my own observations, and those of twenty years residence in the country, whose official duties have brought them extensively through it; it is calculated that three fourths of the inhabitants are French, and that not more than perhaps one in fifteen of this proportion can understand an English sermon. More than this number can probably speak and understand a few English words; they may buy articles at a store, direct you on a road, but it by no means follows that they can understand an argument in English. They think and reason in French, and if ever they are taught any thing beyond the common affairs of life, it must be in that language.

The Protestant ministers of the different denominations have preaching only in a few places in ten parishes, and in some of these only occasionally; leaving fourteen in which the gospel as taught by them, has never yet been heard. Indeed, many of these parishes have not had preaching of any kind, and it yet remains for the honour of some Missionary to proclaim the gospel here, and erect a standard for the Prince of Peace.

The inhabitants of Louisiana are far from being a rude or a conceited people. If some of them are warmly attached to the former church establishment, others appear to be inquirers after truth; most of them would, I believe, attend to the teaching of a Missionary in their own language, and all would treat him with becoming respect. I have called at many of their houses and have uniformly been received and treated well. Some too, I have found very desirous to know the tenets of other professing Christians; these I have endeavoured to communicate and explain, and have always either discovered a tacit, or received a candid acknowledgement of their reasonableness.—Many too attend upon our ministry, though they cannot understand perhaps a dozen sentences in a whole sermon. The

truth is, this people must yet be taught the doctrines of the Bible, for hitherto they have had neither written nor oral instruction that would give them an idea of the plan of salvation. The Holy Book has already been widely distributed among them; many have read and are desirous to understand; and now it remains for the holy Evangelical Missionary to go among them in the spirit and dignity of his office to explain and apply these sacred truths. Who will avail themselves of this honour?

No part of our great republic is so illy supplied with religious instruction as this, and none surely needs it more. It is easy, however, to censure and expose vice; but until this country has the blessings of an Evangelical ministry, let Christians, who know human nature, be less bitter in their charges. Men of every profession here put to the blush those of the ministry. In every part of the state may be found professional men of talent and ability to fill every requisite station, and those too in sufficient numbers: all who have emigrated hither, among those in the gospel ministry, though needed infinitely more than any of the rest, few, very few, have yet ventured beyond the precincts of what they themselves judge to be unhealthy.—— But to you—to you Brethren of the Missionary Society, are the eyes of many directed. Solicitude waits on your decisions; and prayer entreats Heaven to direct you—our necessity is our eloquence, and the confident assurance of your Missionary zeal, our hope.

May the kingdom of the Redeemer come—May all the ends of the earth remember and turn to the Lord; and all the kindreds of the nations worship before Him.



EXTRACT OF A LETTER FROM REV. THOMAS L. DOUGLASS TO
THE EDITORS.

“THE plan proposed in the Address of the Missionary Society of the Methodist Episcopal Church, places things on very advantageous ground. The men to be aided and sanctioned as Missionaries, are to be approved by our annual Conferences, and to act under the direction of our Bishops. Men who, renouncing ease and worldly prospects, devoted to God and His church, and qualified for the divine work in which they have engaged, will spread the word of life; and by uniting precept with example, they will plant the standard of Immanuel, and diffuse light to thousands in regions where darkness now reigns. Oh! could our venerable Father, Bishop Asbury, the apostle of America, have witnessed such a plan matured, and carried

into operation by his sons in the gospel, his great soul must have felt such rapture, that like Simeon, he would have exclaimed, *Lord, now lettest thou thy servant depart in peace.*—Admirable system! The strength of Jehovah must be felt by the powers of darkness in the operation of such a plan.

I think the publication of the *Methodist Magazine*, and the establishment of the *Missionary Society*, both engrafted on the old itinerant Missionary plan, is calculated to impart such energy and spirit to the whole connection, that we shall not only keep up the life and power of religion, where it is already planted, but renewed exertion, and unequalled success since the apostolic age in saving souls from death, will be the resulting consequences."

"Nashville is certainly the most central, as well as the most populous town within the limits of this Conference; and therefore ought to be the place for the location of an auxiliary society, and which I shall use my endeavour to establish as soon as possible."

Poetry.

A SOLILOQUY

Of a Heathen Priest, who visited Britain in the year 1818, in quest of knowledge and true religion.

IN Ceylon I wander'd thro' mazes of error,
Enveloped in darkness, and mentally blind,
My system of worship was mingled with terror,
Which served to contract, or to shackle the mind.

This system, 'tis true, had been taught me by others,

To which I adher'd, and resolv'd to pursue;
But now I'm convinc'd, these my fathers and brothers,
Were dark like myself, though all Priests of Budhoo.

Whilst long we adher'd to our native opinions,
With senses benumb'd thus inactive we lay:
We had not yet heard in our dreary dominions,
Nor ever once dream'd of a bright Gospel ray.

At length there appear'd in our city some strangers,

Who brought us glad tidings, and bade us be free;

Their zeal and their love had encounter'd all dangers,

Arising from climates, or perils by sea.

They publish'd their message in accents most cheering,

Whilst angelic mildness appear'd in their face,
Proclaiming the name of a friend most endearing,
A friend who had died for the whole human race.

A spark then I caught, which excited ambition,
I ardently wished this famed country to see;
To visit the sages of every condition,
Where the mind is unshackled, and slaves are set free.

Embarking in haste, with my views thus expanded,

I braved the rough billows true wisdom to find;
At length, full of rapture, in Britain I landed,
The garden of knowledge, and food for the mind.

O Britain, I greet thee, thou much favour'd nation,
Thy sources of science I mean to explore;
What thanks shall I yield to the God of Creation,
Who brought me in safety to tread on thy shore.

Yet still o'er my country my bowels are yearning,
My friends and companions are twin'd round my heart;

I wish to excite them to study true learning,
And what is most useful to them would impart.

My soul would now fly on its wide spreading
pinions,
To publish in Ceylon the mystical plan;
To sound forth with ardor throughout her do-
minions,
The great Benefactor, and Saviour of man.

O may the Almighty soon rescue the nations
From Satan's delusion, from guilt, and from
thrall!

His kingdom extend to all ranks and all stations,
To millions in *China, Bombay, and Bengal.*

An eastern princess, who had made some pro-
gression,
In wisdom and science, 'mid sages of old;
Was forc'd, after trial, to make this confession,
"Of all what she heard, that the half was not
told."

Let me too acknowledge the heart-feeling pleas-
ure,
Which thrills through my soul, and enlivens my
taste,
When reading the scriptures, that mine of rich
treasure,
Surpassing the diamonds and gold of the east.

This book is diffusing its light, and revealing
The truth to the people in far distant climes;
Thus Britain expresses her love and her feeling,
Sure all may distinguish the signs of the times.

Oh! may the whole truth be promulg'd without
ceasing,
The name of a SAVIOUR, be sounded abroad,
Let heart-felt religion be ever increasing,
'Till all shall acknowledge and worship one
God.

Some wise men had found out, by deep penetra-
tion,
The birth of Messiah, and tribute would bring;
They therefore adore Him, with solemn prostra-
tion,
And hail'd him their *Maker*, their *Saviour*, their
King.

But what kind of tribute can I ever tender
To him who hath loved, by redeeming my soul?
My heart and affections I freely surrender,
My will and my spirit, my body, my whole.*

*1 Thess. v. 13.

Oh! may I recover the heavenly nature,
And all that was promis'd and purchas'd be
mine,
Till every faculty, every feature,
Partake of the likeness and image divine!
Hackney, May, 8, 1819.

For the Methodist Magazine.

HAIL pure Devotion! Thy transcendant light
Cheers the cold heart, and gives supreme de-
light,

To those who seek for noblest joys sublime,
And pleasures from the sacred source divine.
Thy pow'r alone can tranquilize the soul,
When tempests rage, and deep afflictions roll;
Thy healing influ'nce does a balm impart,
A heav'nly cordial to the bleeding heart.
For thee I'd weave a wreath, O! could I now
But reach thy head, I'd twine it round thy brow;
Then at thy shrine would that bless'd homage
pay,
Which should in raptures melt my heart away.

I know thee, fair one, well I know thy voice,
'Tis thy soft accents makes my heart rejoice;
Thine eye all beaming with celestial fire,
With warmth immortal does my breast inspire.
While faith beholds, with keenest vision bright,
That world of glories hid from mortal sight.
Could we e'en search those beds of pearl below,
Where amber shines, and lovely corals grow,
We could not find a gem one half so fair,
As those Celestial scenes unfolding are.
Nor yet Golconda's flaming mines of gold,
Arabia's sweets, so fam'd by bards of old,
Can feast the soul, can give such chaste delight,
As those unveiling to the mental sight.

Devotion! 'Tis thine to elevate the mind,
Above this earth, to joys of purest kind,
Expanding all its faculties to rise,
And grasp at infinite beyond the skies.
Thou dost unlock the secret door of heaven,
By ardent prayer, the key to mortals given,
And usher in that bright, effulgent ray,
Which brighter shines unto the perfect day.
N. York, Feb. 9, 1820. O